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## HISTORY OF RELIGIONS

JAINI, JAGMANDERLAL. *Outlines of Jainism*. Cambridge: University Press, 1916. xl+156 pages. \$1.25.

This little volume is preliminary to a series, to be published by the Jain Literature Society, designed to present translations from authoritative Jain texts. Composed by a Jain, it presents a sympathetic exposition of the Jain religion and of the extremely complicated dogma which has grown up around that religion. In many accounts of Jainism we find only a meaningless enumeration of technical terms devoid of any understanding of the real motive forces behind Jainism as a religion.

An introduction gives a conservative but fairly critical account of the origin and history of the religion, but is not critical enough nor detailed enough to be of scholarly value. The description of the creed, treated under the heads of theology, metaphysics, ethics, and ritual, is accompanied by thirty-four pages of text and translation which give authority for the statements made. Appendixes give some details of Jain logic, cosmology, cosmogony, astronomy, ancient Jain sacred literature, etc. The texts, however, are not from the old canonical books, but from much later systematic treatises, some of them Digambara. The whole account is eclectic and gives no historical development of the religion and dogma. Further, there is little detail as to differences of doctrine among the Śverambaras, Digambaras, and later sects. Treating Jainism as a whole, however, the book fulfils its purpose very well. The essentials of the religion, as opposed to the great complication and scholasticism of the dogma, are well brought out, and the minutiae of the dogma are well explained. The book does more than give an unmeaning enumeration of technical terms. It will serve as a helpful companion to Burgess' edition of Bühler's *On the Indian Sect of the Jains*, and to Mrs. Stevenson's *The Heart of Jainism*, the most useful works in English. The bibliography is interesting because of the full list of Digambara texts, but puzzling because of its difference from other published lists. A careful working out of the lists of texts, canonical and non-canonical, of the Śvetambaras, Digambaras, and other sects, and a tracing of their relationships is a piece of work much to be desired. It is to be hoped that the plan of translating all the important texts will be carried through. The Jain books have not received the attention they deserve. Many a detail of Indian history and of the general development of Buddhism and of Hinduism may be cleared up when all the old Jain material is available to the general student.

W. E. C.